



VOL. XXII. 行發日一月十年五十正大 (行發日一回一月每) 可認物便郵三第日八月七年八十三治明 No. 10.

Kwangju Station Number

LEADING ARTICLES:

A Visitor's Impressions

Lee S. Huizeuga, M. D.

A Soul a Day

Robert Knox

The Jennie Speer Memorial School for Girls

J. D. Cumming

Kwangju Sunday School Work

Maie Borden Knox

Industrial Education as a Part of the
Missionary Program

J. B. Reynolds

OCTOBER, 1926

SEOUL, KOREA.

The Korea Mission Field

EDITORIAL BOARD

Editor-in-Chief: REV. A. F. DECAMP

REV. B. W. BILLINGS, D. D.	REV. R. C. COEN,	MR. HUGH MILLER,
MR. GERALD BONWICK,	MR. J. F. GENSO,	MR. H. H. UNDERWOOD, PH. D.
REV. W. M. CLARK, D. D.	REV. J. W. HITCH,	MISS E. WAGNER.

Contents for October, 1926

ILLUSTRATIONS :—

Kwangju Types	Frontispiece
Extension S. S. and Building at So Tai Sill	do
Auxiliary Officers of Kwangju Presbytery	do
Laying Foundation Stone of the Neel Bible School	do

KWANGJU—CITY OF LIGHT	
A Poem	201
KWANGJU STATION	202
A VISITOR'S IMPRESSIONS	
Lui S. Huizenga, M. D.	203
A SOUL A DAY	
Rev. Robert Knox, D. D.	205
THE JENNIE SPEER MEMORIAL SCHOOL FOR GIRLS	
Rev. J. D. Cumming	207
CONTRACTING IN THE ORIENT	
M. L. Swinehart	208
"THE MERCHANDISE OF IT"	
Rev. James I. Paisley	210
THE WIDOW WORK OF KWANGJU	
Mrs. M. L. Swinehart	213
INDUSTRIAL EDUCATION AS A PART OF THE MISSIONARY PROGRAM	
J. B. Reynolds	214
AN INTERVIEW	
Maie Borden Knox	215
KWANGJU SUNDAY SCHOOL WORK	
Maie Borden Knox	217
A HISTORY OF THE KOREAN PEOPLE, Chap. XXVII.	
Rev. J. S. Gale, D. D.	220
NOTES AND PERSONALS	224

PRINTED AT THE Y. M. C. A. INDUSTRIAL SCHOOL (PRINTING DEPARTMENT), SEOUL, KOREA.

Business Manager.—MR. GERALD BONWICK, *Christian Literature Society of Korea, Seoul, Korea.*

Subscription.—Annual Subscription, including postage in Korea, Japan and China, ₩2.50; including postage to America, Great Britain and other parts of the world, ₩3.50 (\$1.75 gold or 7s.6d). Single copies, 25 sen.

Business matters and subscriptions should be addressed to MR. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by Foreign Money Order or personal cheque. Please do not send stamps or Domestic Money Orders. If preferred, subscriptions may also be sent to any of the following :—

REV. M. W. EHNS; D. D., 150 Fifth Avenue, New York., U. S. A.
 MR. RUSSELL CARTER, 156 Fifth Avenue, New York, U. S. A.
 MISS CARRIE R. PORTER, Lambuth Building, Nashville, Tenn., U. S. A.
 REV. A. E. ARMSTRONG, 439 Confederation Life Chambers, Toronto, Canada.

Manford's

SEIDAIMON
SEOUL, CHOSEN



BLANKETS
DRESS GOODS

TRAVELLING RUGS, DOWN QUILTS,
SUITINGS, OVERCOATINGS, UNDERWEAR, HOSIERY,
COOKING UTENSILS, OIL STOVES, NOTIONS,
FANCY GOODS, PERFUMERY, SOAPS,
UMBRELLAS AND WALKING
STICKS, ATHLETIC GOODS



WOOL YARNS

(ENGLISH)

Leather Goods, Needle Cases, Mirrors, Padlocks, Tickings,
Sheetings, Linens, Wool Flannel, Etc.

GOLF GOODS

Only foreign made goods are stocked,
IMPORTED DIRECT FOR MANFORD'S

WRITE TO US



KWANGJU TYPES



EXTENSION SUNDAY SCHOOL AND BUILDING AT SO TAI SILL
(Mentioned in Mrs. Knox's article)



AUXILIARY OFFICERS OF KWANGJU PRESBYTERY



LAYING THE CORNER-STONE OF THE NEEL BIBLE SCHOOL, KWANGJU

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXII

OCTOBER, 1926

No. 10

Kwangju (City of Light)

The mountains rim an emerald cup,
And on its sides the bamboo clings ;
While singing larks go mounting up
To cascade joy from flashing wings.
Within the bowl a winding stream,
Where trees their leafy shadows hide ;
At night a thousand house fires gleam,
While life flows on an endless tide.
From fruitful fields of velvet green
To cloud patched sky of deep sea blue,
A fairer spot I've never seen
Than Chosen's light and pride—Kwangju.

Kwangju Station

TEN YEARS AGO someone said, "It must have been an adventurous missionary who first discovered Kwangju, it is so far from any place."

But the shining steel lines of a railway reaching from Taiden to Mokpo, touched Shoteri, a station ten miles from Kwangju, in 1915, and in 1922 a branch line was built to the City proper. Kwangju is no longer an isolated sleepy old town of medieval Korea. It now has electric lights, city water works, a well organized police department and Fords that bear license numbers up to 140. Yet with all of these adapted modern improvements, there is not one sight in the city that suggests America. The shops are built directly above the ground, have first floors, and the most of them are about six feet high. All of the houses are roofed with tile and straw thatch, and domestic life is carried on in the streets about as it has been for two thousand years or more.

In the outskirts barley and paddy fields lie closely about the city and extend well up into the sloping valleys that circle among the hills. The mountain, Mootung San, "swells from the vale and midway leaves the storm" in the background, but eternal clouds, not sunshine, settle upon its head the most of the time.

A clear mountain stream finds its way among the foothills, to broaden into a capricious river that rushes along the south side of the city. Just beyond this stream, lies a suburb of low Korean huts flanked by a feathery bamboo grove. Further on, a lane, green walled in the summer by hedge rows and maples, leads to the compound of the Southern Presbyterian Mission. Here, a bit of America is transplanted to this Oriental land. Nine residences all built after plans of good solid American architecture, and all surrounded by gardens that might have been planted in Virginia, or Kentucky, or North Carolina, form a landscape that is a tiny glimpse of

Paradise to the missionary itinerator as he enters the compound after a long journey among villages Korean and Oriental.

In the center of South Chulla is the Unrivalled Mountain, or to give it its Korean name, Moo Tung San, and at the foot of this mountain is Kwangju and around these two centers, which are really one, are grouped the varied industries and the teeming life of South Chulla—the granary of Korea.

To go back to the beginning of this city one must roll back the centuries until 1020 A. D., and even then Kwangju had grown enough in importance to become a magistracy less than twenty years later. It seems that it was called Mu Ju at the first which afterwards was changed to Mu Jin. When the Paik kingdom fell the rival kingdom of Chin Hon tried to make this city its capital but failed. From then on the importance of the city was so far removed from the disorders of the North that it led a peaceful life for most of the following centuries.

But the political and even the financial history of Kwangju, interesting as they are, do not concern us here. The greatest event in the history of this old city took place twenty-five years ago when a company of missionaries passed through on a scouting trip, looking for a new point to open up work in South Chulla Province. For various reasons Kwangju was first passed by and the work begun at Mokpo, but the insistent appeal of the teeming thousands that filled the valleys around Kwangju could not be resisted. So two years later Dr. Bell made a definite move to open up the work in the Kwangju district.

First he tentatively chose the then politically more important city of Naju but the hostile attitude of the people led him to come to the more cordial city of Kwangju and here he laid the foundations of what was to become one of the large stations of all Korea. A bare, grave-covered hill was bought, little tempor-

A VISITOR'S IMPRESSIONS

ary houses put up and in 1905 Dr. Owen and Dr. Bell began this work, soon followed by Mr. Preston. More land was bought, graves were leveled, trees planted and plans were made that have since brought this station, with its groves of trees and unrivalled scenic splendor, to the very forefront of the many beautiful places in Korea.

For ten years the building program was carried out until by 1914 there were nine residences, a hospital, two schools and a Bible class building. Since that date there have been erected the following; One residence, Women's Bible school and Dormitory, Industrial Building for Boys' School, Industrial School for Women, Dormitory Girls' School, Nurse's Home and a Chapel for foreign services. There is also one of the largest leper plants, under the control of the Mission for Lepers in the Far East, just two miles east of the compound and superintended by the Kwangju station.

The city of Kwangju is practically in the middle of the country work where, in a territory roughly one hundred miles square and containing about 900,000 people, the itinerating evangelists are carrying the Gospel to this great mass of people. The work is well organized and has been blessed of the Lord. There are over 30 organized churches, over 2,000 church members, some 20 schools and many little groups just beginning, all combining to bring the Gospel to a people hungry for the Truth. This is the granary of Korea and supports an enormous population that is constantly increasing, so the work prosperous as it is, does not maintain even its ratio of increase when compared with the increase in

population.

There is no other church organization at work among these 900,000 non-Christian people. The Southern Presbyterian Mission, alone, is responsible for the evangelization of this great number. Seven evangelists directing well organized and well equipped campaigns through personal oversight of consecrated native helpers can do this work. At this time we have but four evangelists who give their entire time to this work.

The city of Kwangju itself, since it has acquired a railroad, is increasing at the rate of 2,000 a year and has become the civic and educational center of Southwest Korea. Four churches, with a combined membership of 500, are trying to care for the 20,000 people in this city. Two large schools, one for boys and one for girls, are trying to sweeten the waters of a national school system. But the needs and demands of the people have far outstripped the ability of the missionary to answer them.

Kwangju means *City of Light*. It is living up to its name, politically, commercially, and educationally, but spiritually it is still in pitiful darkness. The Light will come, not from its imposing bank and school buildings, its hospital, its office buildings; not from the thousands of electric lights that shine by night and the many autos that dash about by day. The only true Light will come from the four churches, the mission schools and hospitals, and the mission homes, where live and act those whose only aim in life is to be a light bearer with lamps lighted at the great Source of all Light, even the Light of the World—Christ Jesus.

A Visitor's Impressions

LEE S. HUIZENG, M. D., Jukao Ku, China

ABOUT TWENTY YEARS ago, I was told, there were no Christians in this city, all were ignorant of the way of salvation as revealed in Christ Jesus. Then men and women here lived and died without the joy of a Christian life and without the

hope of salvation. In those days the missionaries came. A noble little band of men and women left their native land and came with no purpose in view except to make Christ known. Some have fallen on the field. Yesterday we saw the sod and tomb-

stones sacred to their memory. But a more lasting memory of their work goes on and increases in the hearts of the Korean Christian men and women.

Yesterday Mrs. Huizenga and I visited the Korean Church and according to our home custom we walked to the church together. At the church we separated, Mrs. Huizenga entering the right hand door and I the left of the neat brick church, built by these noble Korean Christians from their own tithes. At the door we took off our shoes and entered the church in stocking feet according to Korean custom. Mrs. Huizenga sat on one side with the Korean women and I sat on the other side with the Korean men. One of the older Korean women with a sweet Christian face beckoned Mrs. Huizenga to come and sit in front of an open window. Well did she know apparently, how the Occidental had a hard time to stand the sweltering heat of an oriental summer. She was a member of the Church Welcome Committee, whose duty it is to make strangers feel at home and to keep order.

Promptly on time the service started; what a beautiful audience. Practically all of them sat on the clean floor. They were dressed in white, both men and women. Here and there was a rare exception which looked like a black sheep in the flock. To sit on these floors with these nicely ironed white clothes, means, of course, that the floors are clean. The whole gave a beautiful picture of the cleansing power of the Blood and of the throng "robed in white" of which Scripture speaks.

The service was orderly—there were many children, but there was no undue commotion. A young lady was at the large chapel organ and played well. The audience sang with interest. The "vorsinger" led the singing and did it ably. The church secretary sat at the desk and kept notes. When the time of the offering was announced two neatly dressed women and two men came to the front and took the offering. I was sitting at the back.

When it came to me I saw no copper coins. Silver and nickel seems all these good people give. Koreans are splendid givers. And who gives receives. They are also wonderful receivers. To think of all this, the work of about two decades is remarkable. I understood nothing of the sermon but the audience listened well. A few lads were sleeping, but even Paul had sleepers in his audience and for any preacher to keep his audience awake during the hottest part of a tropical August day in Korea is no little credit to the preacher. After the service all went home quietly and there was no disorderly waiting or jesting and talking at the church door, which so often disgraces our services at home.

This work becomes all the more wonderful if you remember that this is a city of about 20,000 people; that the church we visited with about 300 to 400 people in the audience is one of five churches like it in the city; that one of these churches is composed of rescued lepers only; that the only books these Christians have are their hymnbook and their Bible; that economically this people is up against a stone-wall fence; that nationally they are hopeless (having been annexed by Japan some years ago); that only a few years ago the women could not read, while now practically all read; that they conduct 49 Sunday Schools with at least 2,900 in attendance each Sunday; that these Christian people are known round about as examples of honesty and of obedience to the laws; that they are selfsupporting. I heard that the Ladies Aid Society of the church we attended collected 700 dollars last year.

Space forbids to tell of other striking things we saw here. The missionaries themselves will say that they are in no way different from their fellow-brethren in other lands. It seems evident that this is God's work and that God chooses the poor, the common, to show in them the marvels of His grace.

Kwangju, Korea, Aug. 4th, 1926.

A Soul a Day

REV. ROBERT KNOX, D. D.

THE FIELD COMPRISING the Korea Mission of the Southern Presbyterian Church has a population of three and a half million people. This is about one tenth the population of our own Southland. We have nineteen ordained missionaries giving their time to evangelistic work, which is one for every one hundred and eighty-four thousand. And there are about ten thousand baptized Christians, which means one in every three hundred and fifty. The Southern Presbyterian Church is the only one at work in this territory and this constitutes a challenge to us to give the Gospel to over three millions.

As yet the far greater majority of Koreans live outside of any church district and this vast multitude of three and a half millions still lie in the hand of the evil one. Occasionally one hears someone say that Korea is evangelized. We do thank God for what He has done in this land but let no one think the task complete. In going from one little church to another we itinerators pass hundreds of villages where there is not a single Christian, where the masses are devil worshippers, where women slave from morning till night, without love or care, for the husband who spends his money on his young concubine, where the dying struggle against leaving a world of suffering for the great black fearful unknown, where mothers hang paper prayers over their gates in superstitious hope that the small-pox demon will spare their little ones, where the sorceress is called in to scare away cholera, where little children go blind from preventable conditions and the sick languish wholly uncared for.

The burden, ravages, hopelessness and darkness of sin are evident on every hand. As one views the situation it is plain that the greatest needs are not education and social uplift, great though these are, but deliverance from the bondage of sin with the sorrow and misery that follow in its wake. All who have

felt the weight of sin and then experienced the joy of deliverance through salvation in Christ ought to be willing gladly to stretch out their hands to help this throng of fellow beings who have not yet caught the vision of Christ and are living in sin either on the shaky pinnacle of indifference and sinful pleasure or in the depths of superstition and despair.

The passing of their national life, together with the loss of a great deal of their land, and the hopelessness of their economic condition have combined to produce a despair among the masses of Korea that is deplorable. But this very spirit of hopelessness gives the missionaries their opportunity and we have the privilege of bringing the Gospel of Hope through the redemption that is in Christ Jesus.

As in the Scripture parable so in Korea the seed falls into different kinds of soil and one meets with varied experiences as he goes in and out among the people presenting the Gospel. There are some with Bolshevistic tendencies who know all there is to know about God and are anxious to prove His non-existence. Here the seed falls by the wayside on soil hardened by hate. There are others who listen courteously to all one has to say, appear friendly, acknowledge the merits of Christianity and promise to come out to church and learn more about it. However, cares and worldly interests choke the Word and they never give it another thought. This is by far the largest group. The third small but satisfactory group go further. They listen, are attracted by the message of hope, come to church, buy a New Testament and hymn book and begin to investigate the doctrine for themselves. A large percentage of this class becomes Christians.

Even after a Korean is thoroughly converted his troubles are not over. For many they have only begun, for the devil seems to delight in making the new believers suffer. Many of them have to pass through the fires

of persecution kindled by ancestor worship. Every bodily ill or material reverse is attributed by the non-Christian members of the family to the fact that the Christian brother has brought down upon them all the displeasure of their ancestors by refusing to sacrifice to them. And every device known to the heathen mind is used to force the new believer to give up this foolish new doctrine. Sometimes the new Christian is ostracised, not allowed to buy or sell or use the village wells.

It constantly amazes us missionaries to see with what fortitude and strength of character some of the Christians meet these diabolical forms of persecution. Truly the Koreans are worth saving, for many of them make splendid Christians who become capable and productive members of society. This spring I baptized a woman who had been beaten numerous times by her husband and mother-in-law because she persists in attending church. One Sunday her husband met her on her return from service and struck her with a club across her face breaking her nose. The blow was aimed with such force that sinus trouble set in and she was sick many months. In spite of this persecution she is regular in her attendance and testifies that her heart is at peace in her faith in Christ and her hope of eternal life.

Another case is that of Mr. Chun, who many times has endured hardness as a good soldier in the past twelve years. In the first place his father and younger brother threatened and beat him again and again, finally driving him from home. They kept his wife a prisoner and would not allow her to follow him, but later she ran off and joined her husband. They lived from pillar to post for two years when Mr. Chun's younger brother died. As he was the only son left, his father allowed him to return home but constantly brought pressure upon him to give up his faith. Repeatedly the father made life so unbearable that Mr. Chun left home for a week or more at a time. He also suffered persecution from his neigh-

bors. On one occasion a man struck him in the face with his fist and knocked out all of his front teeth. This spring two heathen young men from a nearby village jumped on him suddenly and kicked and beat him until he was unconscious and remained so for more than twelve hours. Then they went to the police station and preferred false charges against him so that he was arrested and kept in jail for nine days besides being fined fifteen dollars. Despite all this his faith is unshaken and he witnesses with zeal.

Nothing but the grace and power of God can enable a man to endure such things and triumph over them. And that many Koreans who have suffered persecution have finally triumphed gloriously all missionaries can testify. All of us know virile Korean Christians the very fiber of whose faith has been toughened by the storms of persecution. Many of these valuable members of the commonwealth of grace are now serving as highly efficient and capable doctors, teachers, pastors and lay-workers.

A realization of such results as those makes the missionary thank God and feel that the King's business is the most worth-while work on earth. Hardships pale into insignificance. What matters it that one has to walk ten miles in the heat or the rain or snow if at the end of the journey he can enter into the spiritual experiences of a Korean brother and lead him into that abundant life that Christ came into the world to give?

And the returns are great. Those baptized in one year in the missionary's field equal a twenty per cent increase and, if the catechumens are taken into account, sixty per cent. The increase in baptized membership for all Kwangju territory is eighteen per cent. Moreover for every day of itinerating in the Kwangju field this past year, there are one and a fraction new church members. Could a day be better spent, regardless of what that day brings forth to the missionary? He invests one day and the Lord kindles in an immortal soul the flame of eternal life. Ponder this and you will understand why the missionary would not exchange his work for any other on earth.

The Jennie Speer Memorial School for Girls

REV. J. D. CUMMING

IN THE SPRING of 1908 there was opened in the gate house of Rev. Eugene Bell's home in Kwangju a primary school for girls. The autumn of that year saw fifteen pupils gathered with Miss Ella Graham in charge, and the institution started there in the small Korean room with no equipment and no full-time teacher has grown into the Jennie Speer Memorial School for Girls with two hundred and a corps of eleven teachers. The original one grade room has grown to a full six grade primary and four grade high school, administered as a single institution.

Miss Bess Knox, now Mrs. R. M. Wilson, was in charge of the school for 1909, and from the following year Miss Anna McQueen has had the principalship with the intervals of furlough carried by Mrs. G. W. Owen and Miss Margaret Martin. The latter had been helping in the school for several years before the last furlough of Miss McQueen in 1924 and was thereby well prepared for the responsibilities of the work when she was left in full charge. She is now herself in America and will probably return to the English department of the school after her furlough.

All the members of the station have contributed to the success of the school, Miss Dodson and others have taught in the English and Bible classes, Messrs. Talmage and Knox have acted for the school in matters dealing with the government authorities, and Mrs. Swinehart has for many years performed a most splendid work in building up the industrial and self-help department of the school. The fame of her lace-making experiment has brought commendation from foreign and native visitor alike, and has spread to all those in America who are interested in the education of Korean girls.

At the Annual Meeting of the Mission in 1923, the question of the future program of education in the territory of our five stations

was the major subject of discussion. The news had been received that the government educational authorities would designate as a school of equal standing with their own any school which came up to their standards for such institutions, and this had fired us all with hope as to the possibilities of building up our whole school system. It was therefore decided by the Mission that the Kwangju school, being central to our whole territory, should be selected as the central girls' school and efforts concentrated on raising it to the required standards.

Disappointment, both on the field and in America, in procuring the support expected has been matched by the reports of the reluctance of the government to grant the desired status to other schools which have already come up to the requirements demanded. The Mission however, at its 1926 Annual Meeting in June, again put itself on record as believing in the plans that have been made for the school, and since the close of the meeting word has been received from the home church that the long hoped-for funds will be provided within the coming year. Our faith has been justified and our hopes are high; the school has great work to do and we believe that it can do it.

Educational development in the Chulla Province has lagged far behind that in most other parts of the country. This is the more surprising considering the density of the population and the richness of the section. It is well named the granary of Korea and its crops are famed throughout the country. But there is as yet no high school for Korean girls in the territory and as yet only one regular high school for boys in South Chulla. This indicates both the opportunity before a Christian school and also its difficulty in securing pupils in a place where the people are yet to be convinced of the value of higher education.

The country must grow as a unit, the wide-visioned Koreans as well as the foreigners agree on that. And it means that no part of the country can afford to run away from the rest. It may have to slow up its own pace a bit in order to help its less fortunate kin, but it will be for its own good in the end. And this means that such sections as the Chullas will have to be given every help to bring them up to the rest of the country; mission-

ary and native unite in asking and expecting cooperation from all the country. We are one and we shall go forward together.

The Jennie Speer Memorial School is therefore not a Kwangju school, nor just a Southern Presbyterian school, it is a school for the whole country and belonging to all that it may help to bring the Kingdom of God to the women of Korea.

Contracting in the Orient

M. L. SWINEHART

“CERTAINLY, I WILL be glad to make any changes in the building you may desire,” said Whong Su Bang the Chinese contractor.

“But are you sure you can do this and not lose money?” asked the Missionary.

“That is all right,” replied the Oriental builder, “all I want is to have enough with which to pay bills for material, and workman’s wages.”

The above dialogue gives in a large part the spirit displayed in building operations in our section of Korea. True, there are many ins and outs to be taken into consideration, but generally speaking the so-called Chinese contractor, who in reality is not a contractor at all, but rather a foreman, has no visions of large profits on the job under way. His greatest concern throughout the entire building process is to please the one in charge of construction.

There are doubtless exceptions to the above general statement, but in fifteen years of experience with Chinese workmen I have found the above to be true.

After trying a number of methods of building construction, the one of consulting with the Chinese contractor as to materials, prices, etc., and then agreeing on a price for the building complete, including all labor and materials, is the one usually followed. This agreement is reached after the Missionary has made a careful estimate of the cost, and has

designed a building which can be built for the amount available. The contract price is always at least 10% less than the appropriation.

We have said the Chinese is not a “contractor,” which is true, although he has agreed to comply with all the requirements of the contract, which are usually drawn up in true legal form. The test of any contract comes in the ability to enforce it. And here is where the Chinese contractor fails to pass the test which would place him in that category.

He has no money whatever, which makes it very evident that his contract is worthless beyond his ability to produce the equivalent of money, viz: labor. This is usually secured from the Chefoo district of China, which is favorably located geographically and whose workmen have proven satisfactory in this country.

The contract once entered into, the Chinese requires funds with which to pay transportation charges on laborers, to purchase lumber and proceed with the burning of brick. All this is advanced by the Missionary and the work proceeds.

As labor bills fall due the Missionary pays them, as he does all other just claims against the building. These payments are charged against an imaginary credit given the Chinese, equalling the amount of the contract price. If all goes well, and there are no unfortunate or unexpected happenings, the contractor may have a small balance to his credit when the

CONTRACTING IN THE ORIENT

building is completed—if the contrary happens, the Missionary will have occasion to call upon the 10% margin provided by Mission rules in all building contracts.

There are two outstanding advantages in making this sort of a contract over employing one of the leading Chinese as a foreman; First, by the method employed he has the possibility of coming into possession of a balance on the completion of the work, which becomes his own property, and urges him to care in the selection of workman and in the use of materials, and Second, he is able to guard the material on hand which is eventually to go into the building, much more satisfactorily and with less loss than the Missionary would be able to do.

Thus the person charged with directing the construction of a building is never freed from responsibility, nor is he sure what the ultimate cost will be until the final brick is laid and the last nail driven.

The reader may wonder why there has been no reference to the native Koreans in connection with building operations in the Mission. By training, the Chinese are good masons and superior carpenters, having worked at these trades in their native land, where permanent types of building constructed from wood and stone are very common, while in Korea the workmen have been limited in experience to erection of flimsy houses of bamboo and mud, with round poles occasionally taking the place of bamboo.

In most respects the work of Chinese artisans compares favorable with that done by the ordinary journeyman carpenter or mason in the United States. More limited in his experience as to different types of buildings, he is none the less adept in reading blue prints and following Occidental forms of specifications.

There are no unions nor union houses recognized in the building industry in Korea. In the five buildings which I now have under way, there are about 15 Chinese carpenters, and as many masons employed. There is no punching of the clock at 8:00 or 8:30 in the morning, and no afternoons off, for this

Oriental laborer begins his nail driving or his trowel wielding at 5:30 in the morning, and, save for an hour and a half of rest at noon, and two intervals of a half-hour each, one in the forenoon, and one in the afternoon, he works through until 8:00 o'clock at night.

This accounts in part for the cheap cost of our buildings. Recently when travelers from America were in Kwangju, they were requested to estimate the cost of a residence then under construction, and said it would be from \$ 12,000.00 to \$ 15,000.00 in their section of the United States. When told that the cost of the building to us, including furnace and plumbing would be about \$ 4,000.00 they could not conceal their surprise.

Experience has taught us the economy of buying our lumber from Manchuria in car load lots. The entire timber required is ordered before work begins. In some of our recent buildings asbestos tile from Belgium was used, but the Japanese are now making a very desirable roofing material in the same form.

Paint comes almost entirely from England; this is doubtless due to the fact that the leading dealer in paints handles a British product exclusively. Heating plants and plumbing are from America, as is window and door hardware. Brick is made locally by Koreans, Japanese and Chinese, each nationality producing a different type. Many of our Mission buildings are of grey brick, manufactured by Korean workmen. These are similar to ordinary red brick, the same clay being used, with a slight mixture of sand which makes the finished product slightly porous. When the bricks have been burned to the satisfaction of the maker, the top of the specially constructed kiln is covered with about 8 inches of water, and kept at that depth for 36 hours during which time the fire below is continued. The result is a complete change in the appearance of the brick, having turned from red to a beautiful soft grey in color.

In Mission buildings, the type used 15 years ago consisting of posts set upright, supporting the heavy tile roof, with a complete covering of brick veneer, has been entirely supplanted by the solid brick type of building, costing only a little more than the former style and having a life several hundred per cent greater.

"The Merchandise of It"

REV. JAMES I. PAISLEY

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."

WE HEAR A GREAT deal about "The lure of the Orient" and it has a lure sure enough, for in all our larger towns, there are Americans or Europeans, frequently both, who though they could probably make a comfortable living in their native country are spending their lives out here, engaging in some form of business. There is a lure to the Korean and that is "The lure of merchandise." I verily believe that this is the chief good in the eyes of many. They look forward to the time when they can sit down in the center of a place that they call a store, with their goods around them, in convenient reaching distance. And so the Orient is the place for a 'sightsee' of stores, not big stores, but countless little ones, and you wonder how so many of them continue to do business "at the same old stand" so long.

The writer can sympathize with this ambition of the Oriental. His father was a merchant and one of his earliest memories is the store with its stock of general merchandise, its customers from town and country, its office, account books, money drawers (not cash registers in those days) and its iron safe of commanding "physique", its clerks, its gossip, etc. etc. It fell to his lot to help there even as a boy and so there is today a love for merchandise, and one of his pleasant pastimes is to look at the articles in the stores and see how many were "made in U. S. A." The other day in Mokpo, we counted about twenty-one different articles that came from America, and sometimes in small villages or rather towns, we can find Royal Baking Powder and very frequently Wrigley's Chewing Gum. Away out in the country along the roadside, stores are to be found, and this itinerator usually pauses and turns, with a look of interest, to see the stock on display, though it

may be nothing but a few small boxes of matches, some straw shoes, and a little Korean candy.

This love of trade surely, in itself, is not wrong but, when properly controlled, is good. In the Bible, in the teachings of Christ, we find a great deal along this line. There is the parable of The Talents, of The Pounds, of The Treasure hid in the field, of the Merchantman seeking goodly pearls.

The inspired writer quoted above is not speaking of this kind of trading except as to show that there is a more excellent way. The merchandise of wisdom is what he is talking about and I am persuaded, too, that he is not speaking of the wisdom of this world only, good as that may be. It is good, often, to compare the natural with the spiritual that we may comprehend the latter and more appreciate its superiority. Frequently the same laws hold true in each realm.

Surely we, my fellow workers, whether we be evangelists, Christian teachers, physicians, nurses, industrial workers, builders, or business men, are merchants, and we should see to it that we do not let the merchants of this world put us to shame in their enthusiasms and attention and devotion to their calling.

There are four essentials in merchandising, viz. The merchant, the goods, the customer and a place to display the goods.

This is the busy season for merchants. The crops are developing nicely, there is much work to be done and soon there will be the harvest.

And so this is the busy season for us. We have come back from our various summer watering places. Even though we remained at home there was not a great deal that we could do in comparison to what we can do at this good season. The fall trade for us is be-

ginning now, when this is read it will be on in full swing. What kind of merchants are we, anyway? How much attention are we giving to our merchandising? Let us note some of the characteristics of the Oriental merchant, and I mean ordinarily the Korean merchant, for there are great differences in certain respects even among the different Oriental nations themselves.

He is lazy. He sits on the floor with his goods around him and he doesn't care about getting up often, in fact he had rather not. He smokes his pipe, lazily. Everything would suggest indolence, and ease and lack of physical exertion. Surely he shows us here how we ought not to be when we are engaged in, "The merchandise of it". We can't afford to be lazy. We must be diligent. "The King's business requireth haste." There is no excuse for a lazy missionary. Yet it is possible. The very liberty that we enjoy we can easily abuse. Being worried and fretted about a great mass of details is not being "Diligent in business", not that we do not have to look after these details; but though they take up necessarily a great deal of our time, they are not our main business. That is preaching the Word. Let me repeat it and emphasize it, "Preaching the Word". Let us give thought and time and attention, and above all prayer, to this work, this merchandising; that we may do a big business, a Good business. That we may sell our goods to many people and in such a way that they will be pleased with what they have purchased from us.

He is indifferent. Whether you buy or not seems a matter of supreme indifference to this merchant. You may have to stand before him a good while before he sees you. You may have to speak to him before he even pays any attention to you, except to stare with native curiosity. He will probably convey the impression that he thinks that he is conferring upon you some great privilege in allowing you to enter his store and trouble him with a purchase. If you should depart as

quickly as you entered, it would be all right with him. Such a thing as coming to you is out of the question, you must come to him. Such a thing as asking you what he can show you, is unthinkable, you must tell him first what you want. Surely here, too my brethren, we can learn from our Korean brother how not to merchandise. Indifference in the Lord's work is inexcusable and should be impossible. "Take it or leave it" will not make for business. The lack of aggressiveness will mean the absence of sales in the King's business as well as in the world's business. Not the least of the qualities that made Paul's ministry a success, yes, a marvelous success, was his enthusiasm. The very opposite of indifference to everything except personal hardships and sufferings and persecutions. They couldn't move him, but "The care of the churches was upon him."

He is tactless. I refer more especially to his dealings with Westerners, people of another race and different customs. While we are in his store, with a mind to leave some of our good money with him, he is very likely to laugh at our dress, make disparaging remarks to a friend of our faces or manners, allow boys in the store to laugh and make fun of our language etc. The whole thing is calculated to make one not desire to linger and purchase any more than he can possibly help.

Surely the lack of tact in our dealings with the Oriental will not be conducive to good business and we can't expect trading in the King's wares to go on at a lively pace in such an atmosphere. If we do not respect his feelings, his customs, his mannerisms, his way of thinking there is very small place for any for us as merchants of the Kingdom of God in the Orient, and we had better do our spiritual trading in another hemisphere.

Let us, then, beware of laziness, indifference and tactlessness as we would beware of sin, for surely they are sins in their deadening and damning effect upon our influence and usefulness among this people.

But there are some other characteristics of

the native business man that we can well emulate. For instance there is *his patience*. Who could be more patient than he? From morning till night he sits waiting for business. Day in and day out and into the night, with monotonous regularity, he stays at his post. Look at your Oriental merchant and behold the patient man. Patience is not a quality peculiar to the Korean merchant alone. I have seen the load blown off the back of a coolie by the high winds from the sea, and seen him laugh as he gathered it up again and put it in place.

But how is it in this particular with the Western merchant engaged in trading in spiritual things? In the face of trying circumstances, difficulties, confusion, misunderstandings, what kind of mind have we? Is it calm and unruffled? That kind, though hard to have under many circumstances, will cause us to do a prosperous business. Try it! Surely by our impatience and fretfulness we lose much that we may have gained by hard work. The wise merchant sees to it that he does not lose what he has gained. That kind of business is not profitable. In the time of storm and stress let us listen to the Master as he speaks to us, just as He did to the troubled waves of the sea long ago, "Peace be still".

There is *the concern for little things*. Here is the little pile of potatoes that will sell for just a cent or two; by their side is that lot of fruit that will sell for five or ten cents; here is a cent's worth of matches ready to be purchased. Attention is given to business that will only net in many cases a few cents a day. Sale after sale is made that is less than the cost of many single articles in the five and ten cent stores at home.

Is there not a lesson for us there? We want to do the spectacular, the big things. We want to speak to the crowds. We want to work on trade days when our Gospel stores are full of people. We haven't time for the single customer, the small buyer, the insignificant man, the lowly coolie. The answer is that of the Master Trader defying custom and

tradition and speaking to and winning the woman of sin at Jacob's well and the publican despised by his nation. We forget the sight-seer at our door, the workman on our house, the passer-by along the dusty road.

Then, *there is courtesy*. Just a moment ago we said something about tactlessness being one of the traits of the native merchant. It is, but also courtesy is a characteristic, however strange it may seem that these two opposing qualities should exist in the same people. These people are a courteous people and the merchants carry this trait with them frequently in their business. That is a fine art that we will do well to cultivate. If we are filled with the Spirit of God, as we should be, we shall be gentle, and polite, and courteous and we shall draw trade too, I tell you. Everything else being equal, the courteous merchant will succeed where the discourteous one will fail, and it is so in regard to the Kingdom of God as well as in this world.

If we will clothe these characteristics of patience, carefulness in little things, and courtesy, with a childlike faith in Jesus Christ and an undying loyalty to Him as the Captain of our Salvation, we shall not lack for trade.

We have as our stock in trade, "The glorious Gospel of a Risen Lord." There is no stock of goods in the whole world that can be compared to it. We can guarantee that these goods, when purchased, will give perfect satisfaction. The price is within the reach of all, for "they are without money and without price."

We shall not lack for customers. In the cities and towns and villages and along the road they will come, bringing their bags with them to be filled with this merchandise. The opportunity is a present one, let us sell them the goods.

In our own persons, the stock-in-trade is displayed. We do not have to spend much time looking for a place where we will set up business.

In our homes, in the native churches, in our schools, hospitals and offices, wherever we go

by our lives more than by any other way we can display these goods and sell them. Business is good, fellow-laborers, let us sell to these countless, waiting multitudes of Korea this Gospel of the Blessed Lord which is able to make them "wise unto salvation" and "the merchandise of which is better than the merchandise of silver and the gain thereof than fine gold."

The Widow Work of Kwangju

In the town of Kwangju that's out of the world
There's a quaint little house in a wood ;
Green branches wave round it—their streamers
unfurled—

And the birds love that gay neighborhood.

That queer little house, it would scarce hold a car,
It's walls are all green and decayed,
Yet to castaway women, who seek it afar,
'Tis a palace of marble and jade.

They come to it helpless, and hopeless and poor,
How they beg for its shelter and aid ;
No alms do they ask, it is work they secure,
And needlework there is a trade.

There's Chin Suppie Umunnie, came to us when
Her husband had gambled away
The house, and the fields, the pigs, and the hen
And left her to starve by the way.

Then Sal Gummie came, just a horrible wreck ;
Brought three little babies along,
One held in each hand, and one tied round her neck ;
For women like her we are strong.

Pak Soonie is modest, and gentle, demure,
And her husband is mad as a hare.
Can you think of the grief she has had to endure ;
Of the suff'ring and pain and despair !

Man Soon was a slave, to a keeper was bound,
Too young to know how to rebel,
But one went a slumming, this baby she found
And she drew her from out of that hell.

They taught her the Bible, at work she was deft,
Her girlhood was careless and free ;
At twenty a bride, then a widow was left,
With babies that numbered just three.

No insurance he carried, not even a cent ;
No will, no estate, no trustee.
She was helpless, bewildered, she couldn't pay rent
So they turned her right over to me.

There's So Ah, Soon Annie, and others a few,
Some widows and some thrown away,
They sew, and they chatter, work patterns out too,
And they're happy on two dimes a day.

Their children are kept from the devil awhile,
They're given a chance to be good ;
Don't you think that the Master looks down with
a smile,
On that queer little house in the wood ?

LOIS HAWKS SWINEHART

Industrial Education as a Part of the Missionary Program

J. B. REYNOLDS

WHAT IS THE PURPOSE of Industrial education? Is it a part of the Missionary program? What should be the nature of an industrial School? Should the Industrial school be purely self-help or should the first purpose be the teaching of a trade (vocational)? Such questions have perplexed Missions for many years, and as yet are unsolved problems.

A purely industrial or technical school is not a part of the missionary program, but industrial arts ought to be a part of any well-balanced education. As the training of Christian boys for church leadership is the general aim of our educational system, a good academic course is necessary. As many of the country Christians are too poor to bear the expense of a High School education for their boy, some system of self-help is desirable, which will enable the boy to actually earn a part of his school expenses through honest and decent work.

To combine these desirable and necessary qualities into one institution, a "Co-operative Industrial School" has been started in Kwangju with the definite purpose (1) to give a more rounded and practical education to Christian boys, (2) to help solve the question of self-help, and (3) to teach a few trades well. This school offers (1) a standard Government curriculum with Bible added, (2) a good course in manual training under competent and educated instructors, and (3) remuneration for work done that is marketable and for outside work secured as able.

The above is an ideal toward which we are striving, there being many difficulties and problems as yet unsolved. After only a year and a half of experiment, with very limited equipment, one cannot write with finality, but the plan has been started, and it is hoped that within a few years it will prove its worth

through its output in character so well as merchandise.

The practical working out of this plan is as follows, (1) the Academic and Industrial Departments are separate both in finances and in administration. (2) Every boy in school must do some kind of work by which he is either learning a trade, or earning his board, or both. The ideal is to "learn while you earn." (3) The school day is divided into study and work, four hours of each, the hours being from eight to twelve, and from one to five. (4) The students are divided into two sections, one studying in the morning and working in the afternoon, and vice versa. In this way one half of the classes are in class room session, and the other half in the shops. This keeps the shops running both morning and afternoon. On Saturday morning all classes study and the afternoon is a half holiday. (5) Six years or more are required to complete a five year High School course. Though the students object to taking a longer time than the standard school to graduate, it is absolutely necessary if there is to be any self-help, and thought be given to the boys' health and recreation. (6) Students are not paid money directly, their earnings are credited on their board bill.

The matter of curriculum is as yet unsolved, there being many difficulties in spreading a five year course over six years. Possibly a special course can be arranged, but always the Government approval must be obtained.

The Industrial Department will have the following: (1) Wood work, (2) Machine shop (sheet metal, simple machine shop practise, auto repairing, vulcanizing) (3) Printing, (4) Agriculture, (5) Odd jobs, (janitor, servants, hospital boy, etc.) The first three departments are being started as capital and equipment become available and will be managed

as a unit, the fourth (Agriculture) will require a separate manager, and considerable outlay of capital, if at all comparable to the Government Agricultural Schools; Outside jobs are secured as able, and are simply to help the student through school.

Such a school can never hope to reach large numbers, and it is not the purpose to scatter effort over several hundred boys. With a moderate amount of equipment and some land and by working in shifts a hundred boys could thus be kept busy and most of them helped financially. At present a little over forty boys are in the Industrial department.

A fine new work-shop has just been completed, the roof, windows, and all but the brick-laying having been done by the boys themselves. This in itself was an excellent project. Soon we hope to build a new dormitory by student labor entirely.

If this school can produce young men who will be better leaders in the churches both in clergy and lay, and who will be better prepared to tackle the problems of life, it will certainly have an important part in helping the Church to be stronger and more self-supporting. In this way the Industrial School is a part of the Missionary Program.

An Interview

MAIE BORDEN KNOX

(The following interview is substituted for an article on women's work which Miss Shepping was unable to write due to illness).

WHEN I WENT to interview Miss Elise Shepping I found her propped up in a chair, for she was convalescing after a long severe illness. Her room is in the Neel Bible School dormitory and she was sitting on the low, narrow porch before her door.

It was dusk and as the mosquitoes were worrying her I said, "Why don't you screen your end of this porch and have a little peace?"

Her answer was characteristic. "If I could afford to screen all the porch that runs around the whole dormitory I would gladly do it but I don't like to make a distinction between my quarters and those of the women."

The attitude expressed in this sentence is the key to Miss Shepping's power among the Koreans. She is one of them. She has been on the field fourteen years without a furlough, lives very simply in order to use most of her salary for the poor or for the education and training of worthy young people, and through her itinerating is known either personally or by hearsay to nearly every man, woman and child in all the country districts of the Kwangju field. Being both a registered nurse and a

graduate of the Biblical Seminary of New York, with a knowledge of the language which few missionaries ever acquire, she is wonderfully equipped to win the hearts of the people.

"What is your favorite work?" I asked.

The answer came promptly. "Developing leaders among the Korean women."

"How have you gone about this?"

"That is a long story," was the reply. "Years ago I realized that the ordinary Bible classes and Institutes were not developing practical and spiritual leadership in the women to any adequate extent. As there was a great dearth of promising material for Sunday School teachers and Bible women, this state of affairs cost many an anxious thought and prayer, and I determined to start a school for married women and older girls which would give them a background of secular education as well as a thorough knowledge of the Bible, Sunday School methods and Auxiliary work. The Neel Bible School, which soon will be housed in its own new attractive buildings, is the result. The School was started privately and carried on thus for four years but in 1924 was taken over by the Mission."

I wonder if it would be possible for any two

words in the English language to connote more than the modest phrase "started privately" in the above statement. I happen to know that this Bible School was started in Miss Shepping's own bed-room, when coal cost her \$ 20.00 a ton, and that the four years were a period of hard struggle to make financial ends meet, to win the cooperation of her fellow-workers, to provide quarters for her ever increasing students, to find time for this work as well as carry on her Mission assignment, to train teachers for the school and to win favor for it in the eyes of the people. It was a long uphill pull but she has won out and gone over the top and the Neel Junior Bible School, with twenty-two students in the Bible training department and thirty-eight in the day department for married women, stands today as a monument to Miss Shepping's vision, patience and indomitable perseverance.

Abruptly changing the subject I said, "Tell me about your Woman's Auxiliary."

"*Mine?*" she asked. "Oh no, the Auxiliary belongs strictly to the Koreans. It was incorporated into Presbytery in 1925 and became a part of that body, and every officer from the Presbyterian president down to the chairman of the humblest country Circle is a Korean woman."

"And thank God," she added, "through the Auxiliary the women of the church are becoming informed on all the Assembly's causes, including Home and Foreign Missions, are catching a vision of the work of the Church in the world as a whole and are learning leadership and stewardship."

"You see," she said, "our Auxiliary out here is modelled after the one in the Presbyterian Church, U. S. and as every one knows," she added with a merry laugh, "that Auxiliary is the most efficient organization in the United States except the Standard Oil Company."

The Kunchung Church in which Miss Shepping is especially interested has a highly developed Auxiliary of twelve Circles. They have monthly Circle meetings, weekly cottage prayer meetings, executive committee meet-

ings and Presbyterian once a year at the time of the general women's Bible class. The Auxiliary of this one small church of 150 members alone gave out of its poverty last year ₩ 712.84. Most of this money was earned.

"Tell me about your other interests," I urged. With an air of finality she said, "Oh the others are only side issues."

As I could get nothing further from her I had to resort to records and reports which furnished rich information. I found that in spite of her frail health, for years she has had a large share in shaping the policies of station work along many lines. From the 1926 annual Kwangju Station Report I gleaned the following; "She is the founder and superintendent of the Auxiliary work of the Mission and during this past year she has prepared literature, monthly programs and tracts for the Auxiliary and the W. C. T. U. of which she is general secretary, and has done fine service in combatting the licensed vice system. She has trained individual workers, taught six and sometimes seven hours a day in Training School, in Bible classes and institutes, itinerated, superintended the meeting of Presbyterian, was responsible for eighteen out of the 45 Extension Sunday Schools within a radius of seven miles of Kwangju, acted as chairman of the Nurses' Association of Korea, visited the sick, attended committee meetings, and held innumerable conferences with native pastors, Bible-women and the poor who are always with her. This year also saw the publication of her Maxwell Pope Nursing Textbook which she helped translate.

After my inspection of the records, returning to Miss Shepping I asked in an attempt to be facetious, "What do you do to occupy your spare time?"

She took me seriously and replied, "Oh, I look after my adopted Korean children."

Just then Chagun Nom tumbled into the room, a plump rollicking boy who two years before was brought to Miss Shepping, a four days old motherless, starving mass of boils.

To me Chagun Nom is typical of Miss Shep-
ping's work in Korea. To make something
lovely out of the unlovely, to take material in
the rough, "broken earthenware," and mould

it into a trained life of Christian usefulness
and beauty—this is her passion. And in this
field she has been eminently successful.

Kwangju Sunday School Work

MAIE BORDEN KNOX

THE SUNDAY SCHOOL WORK of Kwang-
ju I believe to be unique. It is an ar-
resting fact that in fourteen years the
number of Sunday Schools in and around the
city has increased from one to forty-five and
the average attendance from one hundred to
two thousand nine hundred. It happens that
a number of lay missionaries, both men and
women, are located here who from the nature
of their work are required to remain in the
station. These and others have interested
themselves in this Sunday School work which
probably has developed far beyond that of any
other station in Korea.

The only equipment necessary for action in
this field are a willing heart, perseverance
enough to take one out every Sunday in all
kinds of weather, one school girl or other Ko-
rean teacher and a handful of Sunday School
picture-cards. Even a knowledge of the lan-
guage is not an absolute essential, for new
missionaries only a few months on the field,
and others with only a meagre grasp of
Korean, have taken hold of this work with
splendid results. There is nothing simpler
than to walk into a Korean village and find
oneself almost immediately surrounded by
every child in it. A verse of "Jesus Loves
Me" can often be taught the very first Sunday.
Then follows a short story about Jesus by the
Korean school girl, distribution of picture-
cards with the promise of more next Lord's
Day and a request that all will have nice,
clean hands and faces and smooth hair next
Sunday. Then your Sunday School is es-
tablished. Don't worry. They will come
back next Sunday and the next and the next
and the next. And before you know it one
Sunday soon you will meet one of your little

lads on the road just as you are entering the
village. On seeing you he will exclaim,
"Aigo, is this the Lord's Day?" and make a
dash for the stream to get cleaned up for the
occasion.

At first the meetings are held out of doors
in any open space or under a tree. Usually
after several Sundays some child's parents
will become interested enough to offer their
home for the meetings, but as the work grows
it becomes necessary for the local Sunday
School Association to secure a house for a reg-
ular meeting place. Especially is this true
when a Christian day-school is established in
connection with the Sunday School, and the
work grows much more rapidly and sub-
stantially when this is done. In many villages
the parents of the children become regular at-
tendants of these little Sunday Schools, which
thus gradually grow into churches.

At first the work of each Extension Sunday
School was directed by the missionary in
charge, who personally secured the small
amount of funds necessary to carry it on.
However the work grew so tremendously that
the need for a central organization of some
kind became apparent, to unify the courses of
study, to train teachers, to handle funds and
to supervise the work generally. After ex-
perimenting for the past few years with
several forms of organization the Kwangju
Sunday School Association, in its present form,
was finally organized this year, 1926. It is
gratifying to be able to report that this or-
ganization is composed almost entirely of
Koreans, who have practically taken charge
of the Sunday School work. This new As-
sociation directs the work of all the Sunday
Schools in and around Kwangju, those in the

THE KOREA MISSION FIELD

four local churches as well as the Extension Sunday Schools in the vicinity of the city. All Sunday School teachers are members of the Association and any other who are interested in this work.

The Association has drawn up a set of rules and by-laws which were printed by voluntary offerings of the members. The rules provide for two regular meetings annually of the Association, with a meeting of the Executive Committee only whenever business requires. The Executive Committee is composed of eight Koreans and four foreigners. Besides this there are four main standing committees. The Sunday School Extension Committee has charge of establishing and directing all Extension Sunday Schools. In other words, it functions in all places where there is no session. All churches with sessions secure, supply, train and control their own teachers. The Finance Committee sees that contributions are secured for meeting places, for fuel and other items. The Committee of Religious Education supervises study books, decides on manuals to be used and reports to the Executive Committee. This Religious Education Committee is now negotiating with Presbytery with a view to securing a full time Sunday School worker for the Kwangju field. All Korean local pastors are members of the Supervisory Committee and their duties are to visit the forty-five Sunday Schools, criticise and suggest improvements, making their report to the Extension Sunday School Committee.

The value of any institution is tested by its fruits, either visible or otherwise. In the light of either test surely there is no work in Korea which has proved a greater success than the Kwangju Sunday School work. The first of these little schools was established in January 1912, in a village back of the Mission Compound, and the work has grown till now 45 are scattered through the hills and valleys surrounding Kwangju over a radius of about seven miles. A large Ford truck gathers up the teachers each Sunday morning and dis-

tributes them to a number of distant points along the main roads, often making several trips. Station cars also help in this work. A large force of about one hundred and eighty teachers thus radiates from Kwangju as a centre each Sunday and carries the Gospel to thousands of unbelievers, in and near the city.

Were this Sunday School work productive of no other result, the fact that it has proved a vast training ground for leaders would amply justify its existence. Five normal classes are held every Friday night in which the teachers are prepared for their work on Sunday morning. During the summer Miss Shepping holds an intensive training class for the women teachers of the Extension Sunday Schools. A large percentage of the teachers are students of the Girls' and Boys' Schools, and the Neel Bible School, forty-two coming from the Girls' School alone. These young people, from a broad country territory, thus acquire an experimental knowledge of real Christian leadership in their formative years which, as time has proved again and again, develops them into strong active workers after they return to their native villages. Even the little tots who are too small to teach "go out to preach" and invite village children to Sunday School by distributing picture cards. In this way the school children are trained in personal work in a very effective manner from the time they are very small.

But students are not the only ones who do this work. Chung, the hospital plumber and station chauffeur, has a flourishing little Sunday School which he established over a year ago and has not failed once to attend in that time. Personal servants of the missionaries also engage in this work. One of these, Chang by name, has started a Sunday School which is attended by about forty children. Two women also have begun to believe in this village, to observe the Sabbath and to attend church in Kwangju. Though threatened five times by the local police the people continue to attend, meeting for lack of a better place in an ancestral tablet house.

NOTES AND PERSONALS

A Neel Bible School student requested that work be started in her native village near here and the Gospel has flourished there from the very first day without any opposition from the people. Children attend there from six nearby villages, being taught in three relays for lack of space. The mothers have their lesson, too, after the children's hour is over. When the work was started not a child in the village could read. Now about forty can read nicely and the outlook of the whole village has been lifted and broadened. The Myeng Chang and the Poo Chang are both high in their praise of the work and the head men of the six villages contributed ten yen for the work among the children after seeing the results that had been accomplished.

Space forbids even a bare mention of the innumerable individuals who have been won to Christ through the Extension Sunday Schools. These form quite a throng and are scattered

throughout the territory, attending the station schools, teaching in their own villages, making Christian homes and serving in many capacities as useful citizens of the Kingdom.

Probably, however, the most spectacular result of the Sunday School work of Kwangju is the development of five of these little schools, such as have been described, into five promising churches. The first school which was started in 1912 is now a thriving church with its own pastor and session, a crowded day-school, and a woman's auxiliary. Another, the little school at So Tai Sill, which was started nearly six years ago in an unbelieving and very ignorant village, now has a trim white church building, nine baptized members, three fine bright girls attending the Girls' School in Kwangju, a growing women's auxiliary and one tither. May God continue to own and bless the Sunday School work of Kwangju.

Notes and Personals

Southern Methodist Mission.

Returned from Furlough.

Miss B. Oliver, Wonsan.

Rev. and Mrs. L. C. Brannan, Choonchun.

New Arrivals.

Miss Ruth Diggs, Seoul.

Miss Alice M. Darr, Songdo, as foreign children's teacher.

Changes in Appointment.

Rev. and Mrs. J. L. Gerdine to Theological Seminary, Seoul.

Rev. and Mrs. L. P. Anderson, to Wonsan.

Miss E. Wagner, to Evangelistic Center, Seoul.

Northern Presbyterian Mission.

Left on Furlough.

Rev. and Mrs. A. A. Pieters, Syenchun.

Miss Margo Lee Lewis, Seoul.

Mr. and Mrs. D. L. Soltan, Pyengyang.

Miss M. G. Hartness, Seoul.

Arrived from Furlough.

Dr. and Mrs. O. R. Avison, Seoul.

Rev. Dr. and Mrs. W. N. Blair, Pyengyang.

Rev. and Mrs. F. E. Hamilton, Pyengyang.

Rev. and Mrs. E. M. Mowry, Pyengyang.

Mrs. A. S. Harvey, Chairyung.

Dr. and Mrs. R. K. Smith, Chairyung.

Miss Jean Delmarter, Seoul.

Rev. and Mrs. Geo. H. Winn, Seoul.

Mrs. A. Campbell, Kangkei.

Returned to the Field.

Mrs. A. Sharrocks, Matron, Severance Hospital, Seoul.

Miss Etta Sharrocks, R. N., Andong.

Visitors :—

Dr. Robert E. Speer, Mrs. C. K. Roys and Miss Gertude Schultz from the Presbyterian Foreign Missions Board, New York City.

Dr. Hugh T. Kerr, Pittsburg, Pa.

A History of the Korean People

J. S. GALE, D. D.

Chapter XXVII

IN THE YEAR 1545, the year of the Council of Trent, King Choong-jong died and his son In-jong came to the throne. His title *Kind King*, was surely well merited, for while he reigned but a year his renown has never faded through these long four centuries of time.

Good King
In-jong

An indefatigable student, by his diligent ways he greatly raised the literary standards of his day. Young men who watched him with deeply regardful eyes rose to be Korea's master saints and scholars: Yool-gok, Kim In-hoo, Song Koo-pong and others. His influence for good during his short life of thirty years can hardly be measured. The envoy of the Mings was greatly impressed by him and called him the youthful Yo-soon. In the summer season the crops failed and the Prince, out in the open, exposed to wind and weather, prayed for his people. During the hard stress of famine that followed he refused meat and drink; till, finally, worn down and weak he could hardly walk. Exhausted at last and probably assisted in his demise by the cruelty of his step-mother, Princess Moon-jung (文定王后) he died. Queen Elizabeth of England was but a little girl of twelve at this time and her great father Henry viii had four years still to run. How little each guessed the sorrows of the other side of the world. Sir Francis Drake was only five but already he was fortifying his little spirit for the task of seeing, later, what lay on the underside of this restless, revolving planet.

In-jong was succeeded by his half-brother Myung-jong (明宗) a kindly disposed but weak and fear-bedriven king. His

The Terrible
Queen
Moon-jung

mother, Moon-jung, the second wife of Choong-jong, whose name has come down on battling like that of Jezebel, was in complete

command and drove the state at her bloody chariot wheel. The palace, encompassed by a legion of harpies, hung upon her word. Meanwhile great men and saints like Kim In-hoo lived, and looked on, but were powerless to mend the day. It was the first time in the history of Korea that a demon-possessed woman had got control of the state. She was forty-four years of age when she entered upon her career and for twenty years held the land by a reign of terror. Even before she came to full power, back in the year 1532, she had made use of omens and curses to work her will. Whether it was a dead rat, as mentioned in the previous chapter that hung from a tree, with a written curse dangling to its tail, or a letter dropped as though mysteriously from the clouds, or an inscription written on the wall that threatened the life of the king, these she made use of to fasten guilt upon this one and that whom she hated and thus compass their destruction.

To the gentle king, evidently, all this was most abhorrent. His mother must have seemed in his eyes the reincarnation of Yuhoo (吕后) Empress of ancient Han 180 B. C. Hers was indeed a repetition of the terrible story. He, however, never ventured to oppose or criticize her. On one occasion she is said to have struck him a blow in a fit of fury, when his only reply was, "Dearest Mother, I am your son."

Envoys came regularly from the imperial court of the Mings, which held its capital at Peking. We find them bringing large gifts, and, at the same time, receiving in return beautiful things of Korea, her paper, her silks, her flower mats. How small her tiny world must have seemed to these ambassadors from the limitless bounds of the Celestial Empire.

Gifts from
Peking

In the year 1550 the king gave directions for the setting up of a *Su-wun* (書院) a country school, the first of its kind, for the study of the Sacred Books. It was to rest under the shadow of the So-baik Mountains in Kyung-sang Province at Soon-heung (順興). Two classes of scholars are ever present through the long history of Korea, one, the literary master, whose intellect was trained for the superior handling of the pen, and the other, the religious master, the sage, whose whole study was the right direction of the heart. In the centuries that followed there grew up scores of such study-halls. Each was dedicated to a great religious teacher whose spirit tablet was a little plaque of wood with his name written on its face, before which, at appointed seasons, a sacrifice of raw food was offered. Here also the scholars of the district met to discuss the Sacred Books, to study, and to teach. It was the religious teacher rather than the intellectual who presided.

This first school was dedicated to An Yoo (1287-1350 A. D.), one of the great literary masters of the past dynasty, Koryu. He was a contemporary of Oo T'ak and Kwun Po mentioned in Chapter xx. One asks what An Yoo did that made his name a perpetual remembrance to be sacrificed to for six hundred years. He was born of a humble family but, by dint of great faithfulness and diligence, won a name for integrity and profound scholarship. Early in his career he was made magistrate of Sang-joo, and, while there, the country was startled by the passing of three witches, marvellous in the power they possessed. They could call voices from mid-air and bring down curses on whom they pleased. An Yoo, hearing of this, had them arrested, and, when he attempted to cross-question them, they cursed him to his face. Undaunted by a terror which even today makes huge China to tremble, An Yoo had them imprisoned on "bread and water," and only after a full confession of their fraud did he set them free. We are told that the women

were found to be no longer possessed of demons, but were happy in a great deliverance.

Another story told of An Yoo is that on one occasion he asked one of the yamen secretaries to wash his feet. The secretary objected, and attempted to raise a strike on the part of all the serving corps, saying that no such indignity had ever before been put upon him. Just then an old writer came forward and said, "Men you make a great mistake. If I read aright the master's face he is indeed a sage whom we may well delight to honour." His feet were not only washed but his name grew apace till in 1337 A. D. his tablet was placed on the east side of the Master Confucius in seat number forty-nine.

Now again in this year 1550 his was the first name with which to honour these country schools. A verse of his expresses his zeal for the Confucian cause :

Incense and lamps, here there and everywhere

Help on the prayers to Buddha ;

High harps and pipes from house to house

Ring out his noisy praises ;

While all the time the sacred Temple of the Master
Rustles with withered grass, and footsteps of the
dead;

These schools increased in number till abuses grew up about them and idle people made them their rendezvous. Seeing this, the old Regent, the late King's Father, in 1864 had them abolished, leaving only one school to each noted man.

At this time appears Korea's master-saint Yi I (李珣) or as he is commonly called Yool-gok (栗谷 *Chestnut Valley*), his dates being 1536-1584 A. D. It is impossible to pass this period without giving him special mention. Greater was he than king or courtier, his name outshining all others. Four miles from the Moon-san Station on the Pyengyang railway line stand his school, or *Su-wun*; his quiet grave, and his memorial stone, the inscription on which was written by the famous scholar and envoy Yi Hang-bok (李恒福).

Yool-gok's mother was a most gifted woman,

not only in Chinese but in art as well, whose pictures are admired today. About the time of her famous son's birth she dreamed that a dragon arose from the sea, came into her room, picked up a little child and placed it in her bosom. Such is the story that the old stone has told the passers by for three centuries and a quarter. At five years of age his mother fell ill and the little lad went alone to the family tablet-house and prayed for her recovery, prayed that the gentle spirits of his ancestors would make his mother well. At twelve his father fell ill, likewise, when he went to the hills and offered his prayers. At sixteen his mother passed away. His love for her was so great that he built a hut by her grave-side and remained three years, never putting off his mourning garb. The record reads, "The three years seemed to him as but a day."

At eighteen years of age a great desire overcame him to know religion. He went to the Buddhist monasteries in search of it, and finally took up his abode at the Chung-yang Temple of the Diamond Mountains, which house looks out on all the wildering peaks. After a year of study he said, "I have thought it through and through, but see no light." On this he gave up the Buddha and came back to Confucius. The conservative school, however, the old hands who surrounded the king, more or less questioned his motives and sniffed at him. The smell of the Buddha was on him still.

Yool-gok found his master Toi-kei, Yi Whang (spoken of in Chapter xviii) and inquired of him regarding religious perfection. The master could only give him a very modest and undeterminate reply. Perfection was a high attainment; few could hope for it.

Apart altogether from religion, Yool-gok was a great master scholar. In nine examinations, open to all, he passed first in each and so was nicknamed, partly in honour, partly by way of pleasantry, *First in Nine*, *Koo-to Chang-wun* (九度狀元).

Early in life he resigned from political affairs and with his brothers and other members of his family retired to Haijoo.

He meets the Chinese Envoy We are told that the round of the day began with a prayer before the family shrine, after which the Sacred Books were read. How gentle he was, and how kindly disposed toward the needy and poor. Against his will, time and again, he was called to office and at the age of forty-four was made high-priest of Korea, head of the Confucian College. In 1582 he was sent to meet the envoys from China, but these savants, seeing his plain attire, were highly offended. One of them, Whang by name, asked, "Why does your King send us this country lout? Has Korea no scholars that she calls a farmer from the plough?" "Far from it," said the interpreter, "this gentleman is the first scholar in the land, who has won highest honours at every examination and is now head of the Ok-tang, or Council of the Literati. His appearance is his own choice, a plain country farmer." The envoy on hearing this made a deep obeisance and showed him from that time forward unbounded respect.

With prophetic vision Yool-gok urged the training of a hundred thousand troops to meet a great and coming need, but **His Prophecy** his words were laughed at, as were Lord Roberts' in England in 1914, laughed at till the laughter was drowned in appalling thunder (the first roar of cannon Korea ever heard) and the great Japan War was on.

In summing up his life Yi Hang-bok says, "He never laboured to find out anything, but seemed to know it by intuition. He seemed to ride on the wind, rise above all barriers that blocked his way, wave the gates open before him and see as God sees. Because of his loving heart he never feared to disagree with others. He made straightforwardness his rule of life, and, as his duties presented themselves, did each and everything to the profit of all. The whole world sings his praises today.

A selection or two of his writings may be

of interest as showing something of the spirit of his age. Here is part of an essay marked "*God Hath Done It.*" "God's way is difficult to know and beyond our powers to explain. The sun and moon are in the heavens; the days and nights go by, some longer, some shorter. Who made them so I wonder? Sometimes these lights are seen together; sometimes again they part, occasionally each eclipsed and narrowed down. What causes this? Five of the stars pass us on the line of the celestial warp; while the rest swing by on the wings of the woof. Can you tell definitely why these things are so?

"When do propitious stars appear, and when again such will uncanny things as comets? Some say that the soul of creation has gone out and formed the stars. Is there any proof of this? When the winds spring up, whence come they? Sometimes, though it blows, the branches of the trees scarcely sing, while at other times forests are torn from the roots and houses hurled through the air. There is the gentle maiden wind, and again, there is the fierce typhoon. On what law do they depend? How do the clouds form and how again do they dissipate into original space? Who has charge of the thunder and the sharp strokes of lightning, the blinding flashes that accompany them and the roarings that shake the earth? What does it mean? Sometimes they strike men dead and sometimes other creatures. What law holds this in hand? The frost kills the tender leaves while the dew makes all fresh and new again. Can you guess the law by which frosts and dews are given? Rain comes forth from the clouds but again some clouds bear no rain. What causes this? In the days of Sillong (2800 B. C.) rains came at the people's call, and ceased when their wishes were fulfilled. In the Golden Age it was so. Was it because God in His dealings was specially favourable to those people? When soldiers rise in defence of the right, rain comes. It comes too, when prisoners are set free.

What do you suppose could cause this?

"Flowers and blossoms have five petals while the flakes of snow have six. Why should this be?

"Is there any law by which we could do away with eclipses altogether and have the stars keep their wonted courses, so that the thunder shall not startle the world, nor frosts blight the hopes of summer; that snows may not afflict us, nor hailstones deal out death and famine; that no wild typhoons may rage; that there be no floods; that all nature run straight and smooth; and that heaven and earth work in sweet accord for the blessing of mankind? When shall we find such a religion? All you great scholar chiefs, who are so deeply learned, I should think some of you would know. Open your hearts now and I will listen."

Yool-kok wrote many poems. Something of their flavour may be gathered from the following renderings:

The windy world has whipped my whiskers gray;
How vain it seems as home by boat I come.
The hills before me beck with kindly mien,
T'would seem that they alone have hearts to love.

No fleck bedots the boundless rim of light,
The azure blue that spans the space between.
The palaced moon peeks up from out the mirk
Of which the world sees only 'wax and wane'
It never guessed the moon is always round.

While digging roots I've lost my mountain way,
Mid coloured leaves by countless peaks I come.
A priest returning from the spring, I meet,
He points me to a circling cloud
Announcing tea.

The world is tasteless, less than water-brew;
My life alas, has fallen quite away.
But those there are, I dare not leave behind,
The little tots who play about my knee.

Across Asia gleams the teachings of Chang-ja—the search for the inner life. The Buddha, Confucius, Mencius, the Old Philosopher were all seekers for the inner light. Yool-gok sought earnestly and in the end very humbly, very sincerely, became the patron saint of his nation.

On one occasion in Seoul the writer was

asked to say a few words to the very exclusive Literary Association. In so doing he touched on many great names and assured the assembled company of his high regard for men so great, so truly gifted. The next day the President of the Association called to express his thanks. "Only one comment have I to make" said he "hereafter make perhaps a little loss of some others, but even more of Yool-gok."

Looking through the writings of Yool-gok I come upon what he calls the "Diary of Suk-tam" (*Stony Pool*) in which he says, "In the year *pyung-in* (1566 A. D.) the scholar class of Song-do set fire to the joss-house that stood high up on the mountain back of the city. The Queen Dowager, a lady of much force of character and fifty-two years of age, sent a strong protest and had the parties arrested. But the fire had done its work and the guardian spirit of the mountain had disappeared in smoke. What to do with the offenders was the question. When they were brought to Seoul the head of the Confucian College attempted to exonerate them, declaring that the worship of spirits on a hill-top was the height

of folly. The Queen Dowager, however, highly incensed, spoke her mind and maintained that the women folk were greatly comforted by it, and that she would by no means give it up. How strange to think that in this very year, in this same month, probably on the same day, Queen Mary of Scotland in high dudgeon was having it out with John Knox on a like delicate point of doctrine, the victory going to Knox by a slim majority. So the Master of the Confucian College barely succeeded in holding his own, and saving the necks of the chiefs who had interfered with the gentle worship of the Korean women.

King Myung-jong died in 1567 and his nephew Sun-jo came to the throne, he was only fifteen when he assumed the high office of state. His aunt, now the Dowager Queen, thirty-five years of age, sat behind the screen and gave her queenly orders. About this time strange signs appeared in the sun, red and black circles. The Queen seeing it said, "An unpropitious omen! Surely it is due to the fact that a woman is ruling the state. I will at once resign and let my nephew take full control."

Notes and Personals

Northern Methodist Mission.

Returned from Furlough.

Miss Grace Dillingham, Pyengyang.

Left on Furlough.

Miss Jeanette Walter of Pyengyang, on account of serious illness of her father.

Miss M. Trissel on account of ill health.

Mr. Howard Williams, who has spent the past year with his parents in Kongju, has sailed for America and entered Denver University this fall.

United Church of Canada.

Returned from Furlough.

Miss Maude Rogers to Sungjin.

New Arrival.

Miss McMillan to Hamheung.

Southern Presbyterian Mission.

Returned from Furlough.

Miss W. B. Greene, Kunsan.

Rev. J. F. Preston, D. D. and wife, Soonchun.

Australian Presbyterian Mission.

Returned from Furlough.

Rev. Dr. and Mrs. Engel and daughter, Elsie.

Rev. and Mrs. D. Watson and son, David.

Miss Ida McPhee.

Miss D. Hocking.

Left on Furlough.

Dr. and Mrs. C. I. McLaren.

Seoul Foreign School.

New Arrivals.

Miss Dorothy Smith.

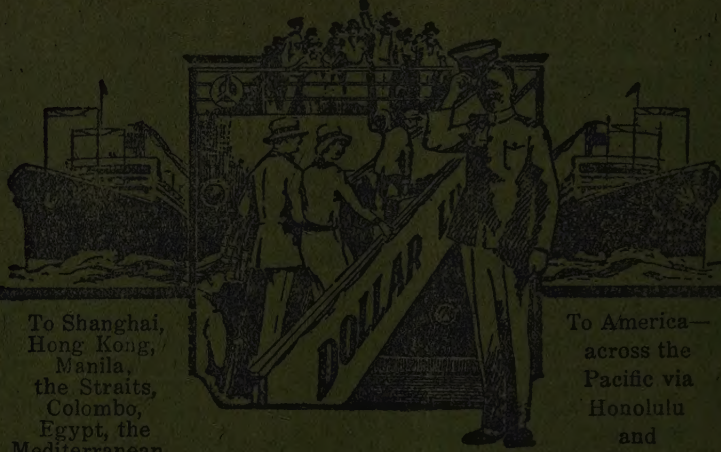
Miss Bertha E. Slye.

大正十五年十月一日發行
大正十五年九月廿六日印刷

發行人 京城鐘路朝鮮耶穌教書會
編輯人 京城鐘路朝鮮耶穌教書會
外國人 英國人 太監 富巨

印刷所 京城鐘路中央基督教青年會工業部印刷科印行
樓上洞九八雷地 郭寅 號

TWO-WAY SERVICE



To Shanghai,
Hong Kong,
Manila,
the Straits,
Colombo,
Egypt, the
Mediterranean,
and New York.

To America—
across the
Pacific via
Honolulu
and
San Francisco

WHETHER you're traveling east or west, DOLLAR President Liners will carry you. Eastbound they afford two sailings each month. Westbound they offer four sailings each month, as far as Manila—thence to Singapore and beyond, round-the-world, on fortnightly schedule.

With most frequent and convenient service, these great oil-burning liners are notable for their speed and steadiness. All staterooms are outside rooms, with real beds (not berths) and luxurious furnishings. DOLLAR Line cuisine is world-famous.

STOPOVERS ALLOWED AT ANY PORT OF CALL

Eastbound: Kobe, Yokohama, Honolulu, San Francisco,
Westbound: Shanghai, Hong Kong, Manila, Singapore, Pengan,
Colombo, Suez, Port Said, Alexandria, Naples, Genoa,
Marseilles, New York—and nine other ports round-the-world

NEXT SAILINGS FROM KOBE

EASTBOUND
To San Francisco
PRESIDENT TAFT
Oct. 3
PRESIDENT WILSON
Oct. 17
PRESIDENT LINCOLN
Oct. 31

WESTBOUND
Round-the-World
PRESIDENT MUNROE
Oct. 16
PRESIDENT HARRISON
Oct. 30
PRESIDENT BUREN
Nov. 13

FOR PASSENGER OR FREIGHT RATES, APPLY TO

DOLLAR STEAMSHIP LINE

AGENTS AT SEOUL
TRANS-PACIFIC SERVICE
W. W. TAYLOR & CO.
AGENTS AT CHERMULPO
TOWNSEND & CO.
AGENTS AT CHINNAMPO
BENNETT & CO.
ROUND-THE-WORLD SERVICE
J. H. MORRIS
BENNETT & CO.

明治三十八年七月八日第三種郵便物認可

(每月一回一日發行)

發行所 京城鐘路朝鮮耶穌教書會